

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 3rd October 1891.

CONTENTS:

	Page.		Page.
I.—FOREIGN POLITICS.		(f)—Questions affecting the land—	
The settlement of Manipur ...	1047	The Mymensingh peasantry ...	1055
Manipur ...	1049	Mr. Phillips on the ryots of Mymensingh ...	ib.
A Russian invasion of Constantinople ...	ib.	(g)—Railways and communications, including canals and irrigation—	
The rising in Arabia ...	ib.	The case of outrage at the Howrah station ...	ib.
The settlement of Manipur ...	ib.	The outrage case at the Howrah station ...	ib.
The Manipuri prisoners in the Andamans ...	ib.	(h)—General—	
The Manipuri prisoners in the Andamans ...	ib.	The breach at Lakhra in the district of Burdwan ...	ib.
The Manipuri prisoners in the Andamans ...	ib.	Natives in the Opium Department ...	ib.
II.—HOME ADMINISTRATION.		Compulsory volunteering ...	1056
(a)—Police—		The withdrawal of the <i>Bangavasi</i> case ...	ib.
The Barrisal police oppression case ...	1050	Government and the <i>Bangavasi</i> case ...	ib.
The Police Administration Report, 1890 ...	ib.	The Lieutenant-Governor's Resolution on the	
Thefts in the district of Khulna ...	ib.	Bhagulpore, Rajshahye and Presidency Admin-	
Bad characters in the Howrah district... ..	ib.	istration Reports for 1890-91 ...	ib.
Riots and how to prevent them ...	ib.	Indian work in England ...	ib.
(b)—Working of the Courts—		The income-tax ...	ib.
Administration of Civil Justice ...	1051	The withdrawal of the <i>Bangavasi</i> case ...	ib.
Mr. Manisty, District Magistrate of Murshida-		The withdrawal of the <i>Bangavasi</i> case ...	1057
bad ...	ib.	Registration work in the district of Mymensingh ...	ib.
The Bombay Kemp case ...	1052	The withdrawal of the <i>Bangavasi</i> case ...	ib.
Mr. Manisty, Magistrate of Murshidabad ...	ib.	The opium business of Government ...	ib.
The <i>Tribune</i> case ...	ib.	The withdrawal of the <i>Bangavasi</i> case ...	ib.
The Sub-divisional Officer of Jamalpore in the		The withdrawal of the <i>Bangavasi</i> case ...	ib.
Mymensingh district ...	ib.	A disturbance in Ranigunge ...	1058
The First Munsif of Bazitpore in the Mymensingh		The withdrawal of the <i>Bangavasi</i> case ...	ib.
district ...	ib.	III.—LEGISLATIVE.	
A good rule of the Madras High Court ...	ib.	The new Chowkidari Bill ...	ib.
A new rule of the High Court ...	ib.	The law about bankers' books ...	1059
(c)—Jails—		IV.—NATIVE STATES.	
The Lushai Sardars in the Hazaribagh Jail ...	ib.	The Raja of Keonjhar ...	ib.
(d)—Education—		The rulers of Native States ...	1060
The students of Burrisal ...	1053	The Raja of Keonjhar in Orissa ...	ib.
The Mymensingh zillah school ...	ib.	Cashmere ...	ib.
Some new rules for the lower examinations ...	ib.	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Moorshedabad as a lower examination centre ...	ib.	Nil.	
High education among Mahomedans ...	ib.	VI.—MISCELLANEOUS.	
Some books selected by the Central Text-book		The object of the Lieutenant-Governor's tour ...	ib.
Committee ...	ib.	The Durga Puja ...	ib.
Government and the Education Department ...	1054	Lancashire and the Indian industries ...	1061
(e)—Local Self-Government and Municipal Administration—		The <i>Bangavasi</i> case in England ...	1062
The Ranigunge Municipality ...	ib.	Government patronising a Sanskrit publication ...	ib.
The Berhampore Municipality ...	ib.		
The new bye-laws of the Nuddea District Board ...	ib.		
The Dacca Municipality ...	ib.		
The latrine-tax in the Serampore Municipality ...	1055		

	Page.		Page.
The Lieutenant-Governor's charity ...	1062	Indian money in England ...	1066
The Anglo-Indian Press ...	ib.	Criticism of Government's policy ...	ib.
Emigration of coolies from India ...	ib.		
Child mortality in Bengal ...	ib.	URIYA PAPERS.	
Bengalis as a warlike people ...	1063	Memorial meetings in Orissa ...	ib.
The Temple at Buddha Gaya ...	ib.	The examinations of the Education Department ...	1067
Indian sugar ...	ib.	Effects of heavy rainfall in Cuttack town ...	ib.
Indian art and manufacture ...	ib.		
The Pioneer on the Hindus ...	1065	ASSAM PAPERS.	
The present moral condition of the Hindus ...	ib.	Nil.	
The Durga Puja vacation ...	1066		
Jute cultivation in Bengal ...	ib.		

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
Fortnightly.				
1	"Ahmadí" ...	Tangail, Mymensingh	600	18th September 1891.
2	"Kasipore Nivási" ...	Kasipore, Burrisal ...	280	
3	"Navamihir" ...	Ghatail, Mymensingh	500	
4	"Sahayogi" ...	Burrisal ...	342	
5	"Uluberia Darpan" ...	Uluberia ...	700	
Trimonthly				
6	"Hitakari" ...	Kushtea ...	800	26th ditto.
Weekly.				
7	"Bangavási" ...	Calcutta ...	20,000	26th ditto.
8	"Banganivási" ...	Ditto ...	8,000	
9	"Burdwán Sanjivani" ...	Burdwan ...	335	22nd ditto.
10	"Cháruvartá" ...	Sherepore, Mymensingh	400	21st ditto.
11	"Dacca Prakash" ...	Dacca ...	2,200	27th ditto.
12	"Education Gazette" ...	Hooghly ...	825	25th ditto.
13	"Grámvási" ...	Ramkristopore, Howrah	1,000	28th ditto.
14	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	212	
15	"Hitavádí" ...	Calcutta ...	.....	26th ditto.
16	"Murshidábád Pratinidhi" ...	Berhampore ...	.....
17	"Navayuga" ...	Calcutta ...	500	24th ditto.
18	"Prakriti" ...	Ditto ...	.....	26th ditto.
19	"Pratikár" ...	Berhampore ...	609	25th ditto.
20	"Prithivi" ...	Calcutta ...	.....	23rd ditto.
21	"Rungpur Dikprakash" ...	Kakinia, Rungpur ...	.....	24th ditto.
22	"Sahachar" ...	Calcutta ...	800-1,000	23rd ditto.
23	"Sakti" ...	Dacca ...	.....	22nd ditto.
24	"Samáj-o-Sáhitya" ...	Garibpore, Nuddea ...	1,000	27th ditto.
25	"Samaya" ...	Calcutta ...	3,000	25th ditto.
26	"Sanjivani" ...	Ditto ...	4,000	26th ditto.
27	"Sansodhini" ...	Chittagong ...	.....
28	"Sáraswat Patra" ...	Dacca ...	300	
29	"Som Prakash" ...	Calcutta ...	600	28th ditto.
30	"Sudhákár" ...	Ditto ...	3,100	25th ditto.
31	"Sulabh Samáchar" ...	Ditto ...	.....
Daily.				
32	"Banga Vidyá Prakashiká" ...	Calcutta ...	500	25th, 29th and 30th September and 1st October 1891.
33	"Bengal Exchange Gazette" ...	Ditto ...	.....
34	"Dainik-o-Samáchar Chandriká" ...	Ditto ...	1,000	24th and 27th to 30th September 1891.
35	"Samvád Prabhákár" ...	Ditto ...	1,500	25th, 26th, 28th, and 30th September 1891.
36	"Samvád Purnachandrodaya" ...	Ditto ...	300	24th to 26th and 28th to 30th Sep-
37	"Sulabh Dainik" ...	Ditto ...	.....	tember and 1st October 1891.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
ENGLISH AND BENGALI.					
Weekly.					
38	"Dacca Gazette"	Dacca	24th September 1891.	
HINDI.					
Monthly.					
39	"Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	50		
40	"Kashatriya Patriká"	Patna	250		
Weekly.					
41	"Aryávarta"	Calcutta	750		
42	"Behar Bandhu"	Bankipore	500		
43	"Bhárat Mitra"	Calcutta	1,200		
44	"Champarun Chandrika"	Bettiah	350		
45	"Desí Vyápári"	Calcutta	28th ditto	
46	"Hindi Bangavási"	Ditto ... ..	.....	
47	"Sár Sudhánidhi"	Ditto	500		
48	"Uchit Baktá"	Ditto	4,500		
URDU.					
Weekly.					
49	"Al Punch"	Bankipore	28th ditto.	
50	"Anis"	Patna ... ..	.....	
51	"Calcutta Punch"	Calcutta ... ..	.....	
52	"Gauhur"	Ditto	196		
53	"General"	Ditto	25th ditto.	
54	"Mehre Monawar"	Mozufferpore ... ..	.....	
55	"Raisul-Akhbari-Moorshidabad"	Murshidabad	150		
56	"Setare Hind"	Arrah ... ..	.....	
57	"Urdu Guide and Darussaltanat"	Calcutta	340		
URIYA.					
Monthly.					
58	"Asha"	Cuttack	165		
59	"Echo"	Ditto ... ..	.....	
60	"Pradíp"	Ditto ... ..	.....	
61	"Samyabadi"	Ditto ... ..	.....	
62	"Taraka and Subhavártá"	Ditto ... ..	.....	
63	"Utkalprána"	Mayurbhunj ... ..	.....	
Weekly.					
64	"Dipaka"	Cuttack ... ..	.....	
65	"Samvad Váhika"	Balasore	200		
66	"Uriya and Navasamvád"	Ditto	420		
67	"Utkal Dípiká"	Cuttack	420		
PAPERS PUBLISHED IN ASSAM.					
BENGALI.					
Fortnightly.					
68	"Paridarshak"	Sylhet	480		
69	"Silchar"	Silchar	500		
Weekly.					
70	"Srihatta Mihir"	Sylhet	332		

I.—FOREIGN POLITICS.

THE *Sahachar*, of the 23rd September, contains an article headed "Manipur—the hodge-podge chapter," of which the following is a translation:—Regarding the new settlement

SAHACHAR,
Sept. 23rd, 1891.

The settlement of Manipur.

of the Manipur question, the remark is made by the *Indian Daily News* that instead of biting at the fruit in this way, Government might have swallowed it up at once. Even those newspapers, native as well as Anglo-Indian, which have the reputation of being truly impartial, are saying that it has been a sort of muddle, the beginning of this Manipur business as well as its end. We have said that there can be only one reason for giving the Manipur throne, robbed of its former glory and splendour, to a boy coming from a collateral branch of the royal family, and that reason is that under this arrangement, the State will long remain under British rule. Though this is nothing but indirect annexation, we have still approved of the arrangement in consideration of the good it will do to the people of Manipur. The Manipur royal family is Hindu, and the princes are all of them devout Vaisnavas. We therefore naturally sympathise with them. But there is great difference between religion and politics. The Sultan of Morocco is a devout Mussulman who scrupulously observes all the practices of his religion. But considering how he rules his State, it may be said that the sooner this ignorant and barbarian family of Mussulman rulers make room for some European power in the Government of that fertile, prosperous and important State, the better for its people. The people of Manipur may love their own royal family, but not one of the members of the Maharaja Kirtichandra's family has done anything to meet the requirements of modern civilisation. As regards the improvement of the judicial administration, of the police, of education, and of works of public utility, there has been done next to nothing in that State. Under these circumstances, British assistance is needed in Manipur for some time for purposes of good administration. But if the administration of Manipur is placed in the hands of a single political officer, what happened in Rewah will also happen in Manipur. The Manipur Resident will first of all appoint a few favourites of his to high posts in the State and get his own and his followers' salaries increased. He will, with the view of dazzling Government's eyes, embark in undertakings to which the resources of the State will be found unequal. If, for instance, there be famine in the State and the Manipuris have no food to eat, nothing will probably be spent in relieving their distress, and the money allotted for that purpose will be expended in the construction of unnecessary buildings and ornamental roads. The Hindu ruler will next have his necessary religious observances stopped or as good as stopped. He will have to remain like a slave. But such things should not be allowed to take place. It is therefore extremely necessary that a council of regency similar to that of Cashmere should be established in Manipur, with the British Political Officer stationed in that State for its President. And the people of Manipur will be really benefited if care is taken to select a truly modest, cool-headed and experienced man for that office.

According to Government the settlement that has been made of the Manipur question will have the effect of conveying a lesson and an assurance to the rulers of other native states in India. But what is the lesson it will teach them? That they should not do what Manipur has done? Do not the native princes already know that the murder of a leading British officer is sure to be followed by punishment? Tikendrajit deposed one Raja and set up another, but it is not, as a rule, possible to do such things in the native tributary States. And is not this, too, known to the native princes of India who are but the servants of the Residents? What, again, is the assurance which the Government intends to convey to the native princes? And assurance of what? Does Government intend to impress upon the minds of the native princes the lesson that Russia should not be allowed to enter India? Who does not know that already? The lesson that has now been given will be no lesson for the future historian. By taking away the title of "Maharaja" from the head of the Manipur State, Lord Lansdowne and his ministers have shown that they have no knowledge of the kind of treatment that should be accorded to the feudatory princes of India. It is the position and importance of a State that determines the title of its ruler. Would not, for instance, the assumption of the title of "Emperor" by either the

King of Greece or the King of Portugal cause amusement to the world? What, again, would the world say if any first class European power should, after defeating the kings of Greece and Portugal in war, take away their title of "King" and compel them to assume the title of "Duke" or "Elector"? Government is conferring on its subjects all sorts of titles beginning with Rai Bahadur and Khan Bahadur, and ending with Maharaja Bahadur and Nawab Bahadur. Is the Raja of Manipur a man of this rank and position? We can understand the depriving of a Raja of his State and crown. What we cannot understand is the mutilation of his title. The proclamations which were issued by the great Napoleon at the time of deposing European kings were to the effect that such and such a king should thenceforward cease to reign in such and such a country. But not even Napoleon was guilty of mutilating a king's title. On the contrary, he gave the title of king to the electors of Bavaria, Wurtemberg and Saxony. As an English peer, Lord Lansdowne must be well aware of the very high value which the English people and particularly the English aristocracy set upon a title and a bit of red ribbon. Even the American girl with all her notions of republican independence longs to be the wife of an English Lord. This Lord may be a beggar and the girl a beauty and an heiress, but she is quite ready to make the Lord rich with her father's money, and even to sacrifice ten years of her life in order to become his Lady. Europeans, again, say that Asiatics are inordinately fond of external honours and distinctions, and are better acquainted than they with customs and formalities, and rules of etiquette and precedence; and yet the other day, before setting foot on English soil, the Emperor of Germany obtained a promise from his grandmother the Queen of England that the Prince of Wales should come out to receive him. And the promise had to be kept. Under these circumstances it behoves Lord Lansdowne to consider what this robbing of the Manipur Chief of his title of Maharaja will make the other native princes think. They will ask—"Has it then come to this that the Government of India will exercise its power even in regard to our title?" Once before did England act in this way and had to repent for what she did. And history will reprove her for all time for that. Considering that even the great Napoleon, when a captive in St. Helena, protested against being called "General" and not "Emperor," is it good policy to cause uneasiness and alarm among the obedient and powerless native princes of India by thus interfering with their titles? That ruler alone can exercise true power who can, by honouring those placed under him, keep them contented and in good humour. And it is only that ruler who deserves to be placed above them. Lord Mayo knew this. But Lord Lansdowne's administration will be ever known as an inauspicious régime for the native princes of India. We should not harass the man whom we are smiting by also showing him external marks of disrespect. This is a most important rule of conduct for a ruler. "How do you like to be treated?" was the question put to Porus by the victorious Alexander: "Like a King" was Porus' reply. And like a King did Alexander treat Porus. Alexander rose from his seat and remained standing when he saw the mother of Darius. What does history say? The fact is, Lord Lansdowne has, with the view of pleasing two opposing parties, "planted his feet upon two boats." He has been anxious to show that the Government of India is truly liberal and impartial, and that though Manipur fell into its clutches, it did not advise Her Majesty to annex it. He has been also anxious to show that Government will not shrink from inflicting the severest punishment in all cases of this nature. Lord Lansdowne had also his own *zid* in the matter. The *Morning Post* newspaper repeats the statement made by it a few days ago that His Excellency actually telegraphed to the Secretary of State that he would be obliged to resign if the sentences passed upon Tikendrajit and the Tongal were not confirmed. The fact is, so many things cannot be satisfactorily performed at one and the same time. And so this Manipur business has practically become a hodge-podge—hodge-podge in the beginning, hodge-podge in the middle, and hodge-podge in the end. It is hodge-podge made up of rotten *dál*, foul smelling spices, and bad *ghee*. It is neither good to look at nor good to eat. It is well that Manipur has not been annexed. The Queen's Proclamation has been vindicated, and if the native princes have been reassured, so much the better. But we have to remark with regret that Lord Lansdowne's dry and unkind manner is extremely disagreeable to those who have witnessed

Lord Mayo's charming courtesy and Lord Ripon's honest simplicity. The change is like one from the sweet pomegranate to the Dead Seaapple. But it is fortunate that it was not by men like Lord Lansdowne that the Indian empire was founded, nor is it on men like him that it depends for its continuance. Lord Lansdowne's health is not good, and so, like Sir Rivers Thompson, he is obliged to depend in a large measure on his subordinates. But there is time yet, and he can still, if he tries, earn a name.

2. The *Navayuga*, of the 24th September, refers to the stipulations made by Government with Manipur, and remarks as follows:—

NAVAYUGA,
Sept. 24th, 1891.

It is superfluous to say that, if necessary, the British Raj will not hesitate to set aside these stipulations. The rulers of Manipur will be henceforward called Rajas and not Maharajas, for the English no longer consider them fit to be called Maharajas. The term Maharaja will now be fitly applied to the Tagore Babu of Pathuriaghata and the Laha Babu of Thunthunia.

3. The *Sudhakar*, of the 25th September, has received terrible information which has greatly agitated the writer. The St. Petersburg correspondent of the *Times* newspaper has informed that paper that Russia will attack Constantinople in April, 1892, and is rapidly pushing on her preparations for the intended invasion. No Mussulman can sit quiet on hearing such news. Is, then, the mighty Turkish empire really going to be destroyed? If so, then on the day on which the Sultan of Turkey is removed from Constantinople, the independence of Turkey and the good-luck of the Mahomedans will disappear. The fall of Turkey, it is true, is foretold in the Koran, but the writer never conceived even in dream that its fall would take place in the lifetime of the present generation of Mahomedans. The news, as communicated to the *Times*, seems, however, to assure that fall. Nor does its fall appear improbable, seeing how the political sky of Europe is daily becoming darker and darker. The Mahomedans should remember that the fall of the Turkish Empire will mean the degeneration of their race, and should therefore offer up their sincerest prayers for the welfare of that empire.

SUDHAKAR,
Sept. 25th, 1891.

4. The same paper says that, according to the traveller Mr. Glaisher, the rising of the Arabs in Yemen against the supremacy of the Sultan of Turkey is being secretly encouraged by the English. The insurgents are using muskets which are said by the Turkish authorities to have been obtained from the English Government in Aden. It is also rumoured that a company of English soldiers recently visited Lahadaz and left their muskets there. If all this be true, then must it be said that the English Government is conducting itself in a most unjust and shameful manner. Such conduct is also opposed to righteous statesmanship.

SUDHAKAR.

5. The *Hitavadi*, of the 26th September, says that in the sanad granted by it to the new Raja of Manipur, Government has promised to show him favour and to support him only so long as he will obey the stipulations which have been imposed upon him. It is clear from this that, in placing on the Manipur guddy a child of five, Government has displayed the highest sense of morality. And the new Raja never dreamt that he would become ruler of Manipur, so the conditions imposed upon him may not be quite distasteful to him.

HITAVADI,
Sept. 26th, 1891.

6. The same paper does not deny that the Manipuri prisoners will be shown any favour, however small, if they are allowed to remain at large in the Andamans. But it is, after all, no good to men floating upon the waters of the sea to be saved from a few drops of dew.

HITAVADI.

7. The *Prakriti*, of the 26th September, refers to the favour shown by Government to the Manipur prisoners by allowing them to remain at large in the Andamans, and says "How great is English liberality?"

PRAKRITI,
Sept. 26th, 1891.

8. The *Hindi Bangavasi*, of the 28th September, says that, unlike ordinary prisoners, the Manipuris who have been transported to the Andamans will live like free men from the moment of their arrival in the island. Has this favour been shown to the prisoners because they are of royal blood?

HINDI BANGAVASI,
Sept. 28th, 1891.

II.—HOME ADMINISTRATION.

(a)—Police.

NAVAYUGA,
Sept. 24th, 1891.

9. The *Navayuga*, of the 24th September, refers to the case of police oppression in Burrisal, and remarks as follows:—

The Barrisal police oppression case.

One cannot even conceive a case of oppression more revolting than this, and the perpetrator of this oppression should have been more severely punished than he has been. An experienced English official once said that if rebellion ever breaks out in this country, it will be in consequence of police oppression, and there is much truth in this statement.

SAMAY,
Sept. 25th, 1891.

10. The *Samay*, of the 25th September, thus criticises the Police Administration Report for 1890, and the Lieutenant-Governor's resolution thereon:—

1. The Police Administration Report for 1889 consisted of 102 pages, but the report under notice consists of 87 pages only, and the Lieutenant-Governor is glad that the report is shorter by a few pages. But the writer is unable to see what saving of public expenditure has been effected by this trifling reduction in the size of the report.

2. Last year Rs. 40,19,887 were spent in the police, while the sum spent year before last was Rs. 41,81,342. As the report does not say to what this reduction of expenditure was owing, there is no knowing that nothing good or useful has suffered in consequence of it. This being the case, the writer can pass no opinion about it, although the Lieutenant-Governor is very glad that police expenditure last year was smaller than before.

3. It is stated in one part of the report that the salaries of first class chowkidars, especially of those in the Dacca and Chittagong Divisions, are very low. But the Lieutenant-Governor is not prepared to admit this. Well, His Honour's conviction may be different, but the writer thinks that it is this smallness of pay which is responsible for the shortcomings which are observed in the work of the chowkidars.

4. The writer thinks that, having regard to the inadequate sense of duty displayed by police officers, the Lieutenant-Governor's instruction to them not to enquire into cases in which thieves carry away no property and their whereabouts cannot be traced, will work mischief.

PRAKRITI,
Sept. 19th, 1891.

11. A correspondent of the *Prakriti*, of the 26th September, complains of the prevalence of theft in many places within the jurisdiction of the Fakirhat out post in the Bagirhat sub-division of the Khulna district. This state of things is owing to the village chowkidars not doing their duty. There was a good chowkidar at Nilganj, a village within the jurisdiction of Bagirhat, but he has been dismissed through the intrigues of malicious men. The authorities should keep a careful eye over the chowkidars.

GRAMVASI,
Sept. 28th, 1891.

12. The *Gramvasi*, of the 28th September, has learnt that a number of gundas are in the habit of assembling at night at a toddy shop near the embankment of the Cultapara Canal within the jurisdiction of the Bagnon thana in the Uluberia sub-division of the district of Howrah and insulting and frightening passers-by. The attention of the authorities is drawn to the matter.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept., 29th, 1891.

13. The *Dainik-o-Samachar Chandrika*, of the 29th September, has the following:—

Riots and how to prevent them. It is not difficult to ascertain who were to blame for the Benares riot. The rioters themselves were certainly to blame; but if the authorities had taken timely precautionary measures and pacified the excited Hindus, the affray would most certainly have been averted. If the police had, before the riot took place, assumed a peaceful attitude for the purpose of preserving the peace instead of assuming the attitude of destroyer of the peace—the attitude which it did assume after the breaking out of the riot—the riot would most certainly have been averted. The rioters were certainly to blame, but they also were to blame whose fault it was that the Hindus had their opportunity of rioting, and should, therefore, have been punished. But the rioters alone have been punished, and the punishments inflicted upon them have also been in excess of their offence. Such punishments are calculated to

defeat the object of the law. In the Shambazar riot, again, both the police and the authorities were to blame, but the rioters alone have been punished, and some of them have been punished too heavily. But neither the police nor the higher officers have received any punishment for the remissness they displayed in the performance of their duty. If the authorities had taken timely precautionary measures, the Shambazar disaster would have been averted. Take, for instance, the Gya affair. It was owing solely to the timely exertions of Mr. Grierson that no riot took place at Gya. Again, it was owing to the timely precaution taken by the Calcutta authorities that the threatened riot between the Sikhs and the Mussulmans of Machuabazar on the occasion of the last *Bukreed* festival did not take place. It is clear, therefore, that many of these riots could be averted by timely precautionary measures taken by the authorities; and it is surely wiser to prevent the occurrence of riot than to punish rioters after riots have been allowed to take place. When a man is once excited, he loses all fear of punishment, and no number of precedents will deter him from committing acts of violence. The people of Gya knew of the punishments which had been inflicted upon the Benares rioters; but that knowledge did not deter them from making preparations for a fight. If Mr. Grierson had not come between the hostile parties in good time, and settled all matters of disagreement between them, Gya would surely have seen bloodshed. Riots will, in fact, never cease unless the authorities understand that it is not in human nature to be deterred from the commission of crimes when the feelings are once excited and all sense of right and wrong is lost; and that what is therefore necessary for the prevention of riots is the adoption of precautionary measures. The authorities should be made responsible for all riots, for the punishment of rioters will never prevent such disasters.

(b)—*Working of the Courts.*

14. The *Burdwan Sanjivani*, of the 22nd September, has the following on the administration of Civil Justice:—

Administration of Civil Justice.

BURDWAN SANJIVANI,
Sept. 22nd, 1891.

1. The Munsiffs and Subordinate Judges draw smaller salaries than the District Judges and the Judges of the High Court, but they have to work harder than the latter. Though they work day and night, they cannot still get through their work; overwork breaks down their health, and many of them die untimely deaths. Though it is very desirable that their salaries should be increased, still the writer would not for the present press the point. In his opinion, the Government should spend a portion of the large profit which it makes from the administration of justice in increasing the number of Munsiffs and Subordinate Judges and thereby save them from disease and death from overwork. If this is done, suitors will be saved much trouble, and many poor pleaders will find employment.

2. The rooms in which the Munsiffs hold their Courts are very small and unhealthy, and as they have to remain there from 10 A.M. to 6 P.M. every day, their health soon breaks down. These Court-rooms should be thoroughly improved.

3. While Deputy Magistrates in charge of sub-divisions get good houses free of charge, the Munsiffs have to find out rented houses for themselves; and as good houses cannot be obtained everywhere, they have sometimes to live in very unhealthy houses. This is one of the reasons why their health breaks down. Like Deputy Magistrates, they, too, should be given free quarters.

4. Sometimes more than one Munsiff's Court is located in the same chowki at a Sudder station. This is bad. Only that Munsiff should remain in the Sudder whose jurisdiction extends over it, and the remaining Munsiffs should go to the centres of their respective jurisdictions. This will save much cost and trouble to suitors and their witnesses.

15. The *Bangavasi*, of the 26th September, says that it has had frequent occasion to report the doings of Mr. Manisty. Whether they are good deeds or bad cannot be said without hearing both sides. A correspondent of

Mr. Manisty, District Magistrate
of Murshidabad.

the *Amrita Bazar Patrika*, however, says that Mr. Manisty has greatly busied himself with the Shaha Babus of Berhampore. The case against them under

BANGAVASI,
Sept. 26th, 1891.

the Arms Act was scarcely over when their house was put under lock and key on suspicion of their having stolen property in it. The whole town of Berhampore and all Mr. Manisty's own amla are terror-stricken on his account.

BANGAVARI,
Sept. 26th, 1891.

16. Referring to the murder case in Bombay, in which the keeper of a field was shot dead by a soldier named Kemp, the same paper says that it is not sorry for the discharge of Kemp; but the most powerful British Government

The Bombay Kemp case.

ought certainly to have been able to ascertain which of the three soldiers shot the man. The same question of identity arose in the O'Hara case, and O'Hara got his discharge on that plea.

PRAKRITI,
Sept. 26th, 1891.

Mr. Manisty, Magistrate of Murshidabad.

17. The *Prakriti*, of the 26th September, refers to certain charges against Mr. Manisty, Magistrate of Murshidabad, and asks the Lieutenant-Governor to institute an enquiry into them.

SANJIVANI,
Sept. 26th, 1891.

18. Referring to Mr. Warburton's suit against the *Tribune* of Lahore, the *Sanjivani*, of the 26th September, cannot understand why Government has refused to give the defendant,

The *Tribune* case.

Sardar Dayal Singh, copies of certain papers asked for by his legal advisers. Government would not supply the defendant with copies of the papers even when informed that they were required for the defence. Has it then become the policy of Government to harass the native press?

SANJIVANI.

19. A correspondent of the same paper, writing from Jamalpore in the Mymensingh district, says that the young Sub-divisional Officer is fond of indulging in low taunts and jokes with prostitutes who come to his court on business. And the judicial ability of the officer

The Sub-divisional Officer of Jamalpore in the Mymensingh district.

will be borne testimony to by the following, which was recorded by the Sessions Judge of Mymensingh in a case committed by the Deputy Magistrate:—

"I beg to invite the District Magistrate's special attention to this case, which has been committed by the Deputy Magistrate of Jamalpore. I would suggest, for the Magistrate's serious consideration, the question whether the Deputy Magistrate is qualified to be entrusted with the exercise of magisterial powers. The cases which have already come under the Magistrate's notice from this Court will afford ample materials for a decision on that question."

Jamalpore is a place which requires the services of able officers, but it has not had the good fortune to secure a good officer since Babu Baroda Charan Mittra left it. It is hoped the Lieutenant-Governor will take the matter into his consideration.

SANJIVANI.

20. A correspondent of the same paper contradicts the charges brought against the First Munsif of Bazitpore in the Mymensingh district in the last issue of the *Sanjivani*. (See R. N. P. for week ending the 26th September, paragraph 20.)

The First Munsif of Bazitpore in the Mymensingh district.

SANJIVANI.

21. The same paper says that the Bengal Government and the Calcutta High Court ought to follow the example of the Madras High Court in prohibiting Deputy Magistrates and Munsifs from paying visits to the Secretaries to Government and to the High Court Judges for the purpose of influencing them in the matter of transfers and promotions. The Madras High Court has also prohibited the District Judges from recommending to it Munsifs for special transfer or promotion.

A good rule of the Madras High Court.

HITAKARI,
Sept. 26th, 1891.

22. The *Hitakari*, of the 26th September, says that the new rule of the High Court regarding the return of documents filed in a court in the course of a suit will prove a great hardship to the zemindars and merchants. The High Court ought to reconsider the rule.

A new rule of the High Court.

(c)—Jails.

PRAKRITI,
Sept. 26th, 1891.

23. The *Prakriti*, of the 26th September, refers to the suicide of the Lushai sardars in the Hazaribagh Jail, and says that, considering that these Lushais have not the least idea of civilisation and are moreover accustomed

The Lushai sardars in the Hazaribagh Jail.

to acts of murder, Government should not have sentenced the Lushai sardars to undergo imprisonment for life.

(d)—Education.

24. The *Sahayogi*, of the 18th September, is sorry to hear that the students of the different schools in Burrisal fell out against each other on the occasion of the late Janmastami festival, when a procession was passing along the public street. The students had also a fight with the police. This is greatly to be regretted.

SAHAYOGI,
Sept. 18th, 1891.

25. The *Sakti*, of the 22nd September, says that the Lieutenant-Governor has been greatly displeased with the boys of the Mymensingh zillah school, owing to their being implicated, as His Honour supposes, in certain wicked acts. It is very likely that the abolition of the school is in contemplation as a result of the suspicion attached to the boys. The government of a wise, upright, and able ruler will not certainly do this rash act without sufficient proof of the boys' guilt. So far as the writer is aware, there is as yet no proof that the acts in question were done by the boys of the zillah school. And even if the boys are proved to be guilty, what good will be done by abolishing the zillah school? An attempt should rather be made to correct the boys. The teachers should not remain indifferent in the matter, or they should have to give up all hope about the existence of the school.

SAKTI,
Sept. 22nd, 1891.

26. The same paper says that the new rules for the guidance of the examiners are calculated to prevent a good deal of mischief. Babu Dinanath Sen, Inspector of Schools, Eastern Circle, is an able officer, and the writer is glad to see the new rules made by him.

SAKTI.

27. The *Pratihar*, of the 25th September, says that the removal of the Vernacular and Middle English Examination centre from Berhampore to Murshidabad will cause great inconvenience to examinees and teachers, as there are no good communications between Murshidabad and the mofussil. Lodging-houses are also very rare in Murshidabad, and articles of food are not easily obtainable.

PRATIHAR,
Sept. 25th, 1891.

28. In continuation of its article on the high education of Mahomedans, the *Sudhakar*, of the 25th September, suggests the following as calculated to further that education:—

SUDHAKAR,
Sept. 25th, 1891.

- (1). Improvement of the moral character of Mahomedan parents.
- (2). Establishment of boarding-houses for Mahomedan boys in the chief centres of education, and placing those houses under able management. Unless these boarding-houses are placed under able managers, they will do more harm than good, as all sorts of boys will run the risk of being corrupted by bad boys.

There are already some boarding-houses for Mahomedan students in this province; but they are seriously mismanaged. The Educational authorities should keep a sharp eye on these matters.

29. The *Prakriti*, of the 26th September, points out various errors in the use of words, expressions, &c., in *Pathamala*, Part III, by Babu Damodar Mookerji. To give one example: Babu Damodar speaks of *railways* travelling at the rate of more than 20 miles an hour. He also uses the expression 'জীবন পাত' (to put an end to life) in the sense of making livelihood. Errors are also pointed out in his notes on Bharat Chandra's *Annada Mangala*. He explains the expression 'কপালে আগুন' (fire in the forehead), applied to Siva, by saying that it has reference to the moon on the god's forehead!

PRAKRITI,
Sept. 26th, 1891.

Dr. Bharat Chandra Banerji is the next author criticised. Mistakes in spelling are pointed out in his Varna Siksha, Part I, and Varna Siksha, Part II. To give some instances:—

Varna Siksha, Part I—

Incorrect.	Correct.	Page.
ঔষধ	ঔষধ	13
ছড়িল	ছড়িল	27
Part II—		
ক্রুর	ক্রুর	3
দূষিত	দূষিত	4
ককুনী	ককুনী	7
মুগ্ধ	মুগ্ধ	7
&	&	&

Various other errors are also pointed out in his works.

SANJIVANI,
Sept. 26th, 1891.

30. The *Sanjivani*, of the 26th September, says that, in its attempt to reduce expenditure, Government has directed its whole attention to the Education Department. Government's action in this matter would seem to mean that it does not like to see people's eyes opened by education. It is now proposed to abolish the graded system in the Education Service, the Secretary of State only sending out particular men in particular graded posts from time to time. The Education Department, from the small salaries given in it, is already wanting in meritorious officers, and if the graded system is abolished, men of ability will studiously keep aloof from the service.

(c)—Local Self-Government and Municipal Administration.

BURDWAN SANJIVANI,
Sept. 22nd, 1891.

31. A correspondent of the *Burdwan Sanjivani*, of the 22nd September, says that, at the last meeting of the Ranigunge Municipality, three Commissioners, viz, Babus Radharaman Ghosh, Nilamvara Pal, and Jagatbundhu Datta, have been held responsible for the sum of Rs. 1,700 lost by the Municipality. It is curious that the last Chairman, and the Vice-Chairman in particular, who used to sign blank receipts and make them over to the collectors, have escaped, while men who had nothing to do with the expenditure of municipal money have been held responsible for the loss! The District Magistrate is asked to look to the matter.

PRATIKAR,
Sept. 25th, 1891.

32. The *Pratihar*, of the 25th September, says that the Berhampore Municipality is very careless in the matter of the disposal of the carcasses of dead animals. Lately several carcasses were allowed to remain in the Kausipara Lane to the great delight of curs and jackals. The writer is sorry for this negligence of the municipal authorities, and hopes that they will ascertain the truth of the complaint made.

HITAKARI,
Sept. 26th, 1891.

33. The *Hitakari*, of the 26th September, says that the new bye-laws of the Nuddea District Board are expected to bring about great improvement in the roads and public health of the district.

DACCA PRAKASH,
Sept. 27th, 1891.

34. A correspondent of the *Dacca Prakash*, of the 27th September, says that a few days ago a food inspector of the Dacca Municipality, Priya Ganguli by name, examined two sweetmeat shops in the Nawabpur and Islampur wards and destroyed some sweetmeats. But while bad food articles are being sold in every sweetmeat shop in the town, one is at a loss to see why only two shops have been examined and the articles found in them unlawfully destroyed. The correspondent also expresses regret that Asgur Meah has been selected Chairman of the Dacca Municipality. And is it because he has been made Chairman that Government has entrusted into the hands of the Municipal Commissioners the powers of Civil and Criminal Courts? None of the Municipal Commissioners can take land without the permission of the Collector. Why then were boundary marks put on land belonging to a poor Brahman in the Maisandi Ward, and the poor Brahman was abused on

his protesting against it? Would power have been thus misused if the man had been a Molla or Moulavi?

35. A correspondent of the *Gramvasi*, of the 28th September, says that great hardship has been caused to the poor in consequence of a rule passed by the Commissioners of the Serampore Municipality assessing all houses indifferently to the latrine tax, whether possessing privies or not.

GRAMVASI,
Sept. 28th, 1891

(f)—Questions affecting the land.

36. The *Sakti*, of the 22nd September, is sorry to find Mr. Phillips, District Magistrate of Mymensingh, giving an exaggerated and false report of the peasant's prosperity in his district. Mr. Phillips is an able officer, but he has been only a short time in Mymensingh, during which he has not probably had time to visit all parts of the district. His description of the Mymensingh peasant's condition cannot therefore be taken to have been written from personal knowledge. It is not the Bengalis alone, as has been remarked by the Lieutenant-Governor in his Resolution on the Police Report for 1890-91, who are given to exaggeration.

SAKTI,
Sept. 22nd, 1891.

37. The *Hitakari*, of the 26th September, says that Mr. Phillips has given a true description of the Mymensingh ryots in his last Administration Report. The writer can certify that the condition of the Mymensingh peasantry is much better than that of the peasants of most districts in Bengal.

HITAKARI,
Sept. 26th, 1891.

(g)—Railways and communications, including canals and irrigation.

38. Referring to the case of the outrage committed on a native lady at the Howrah station, the *Sanjivani*, of the 26th September, says that though Eurasians and low class Europeans are notorious for their immoral character, still the Railway authorities in this country are employing them in ever increasing numbers on the railways. Of late, not only native, but even Eurasian and European ladies have been outraged on the railways. It was only the other day that a young Eurasian lady was outraged near Jamalpore on the East Indian Railway. Outraged European women can seek redress in the law courts, but the native women will never do so. It is thus becoming quite unsafe for native ladies to travel by rail. The public bodies should draw Government's attention to the matter.

SANJIVANI,
Sept. 26th, 1891.

39. Referring to the case of outrage at the Howrah Railway station, the *Bangavasi*, of the 26th September, says that the enlightened Babus who feel no hesitation in allowing the female members of their houses to travel by rail without a male companion, will perhaps have their eyes opened this time. The incident will also undoubtedly be a lesson to those shameless native women who venture out of their homes without a proper companion. The young woman and her two female companions were chiefly to blame for the horrible affair that happened.

BANGAVASI,
Sept. 26th, 1891.

(h)—General.

40. The *Burdwan Sanjivani*, of the 22nd September, says that the people of Krishnagore are hastily blaming the Lieutenant-Governor for his sanctioning the expenditure of Rs. 11,500 for the re-excavation of the Anjana river. His Honor visited the breach at Lakhra and the villages near it in the district of Burdwan, and if any arrangement is made for the protection of the people there from the floods of the Damodar, His Honour's name will become immortal.

BURDWAN SANJIVANI,
Sept. 22nd, 1891.

41. The *Sakti*, of the 22nd September, is astonished at the distinction made between Europeans and Eurasians and the natives in the matter of the examination for admission into the Opium Department.

SAKTI,
Sept. 22nd, 1891.

SAMAY,
Sept. 25th, 1891.

42. The *Samaya*, of the 25th September, says that a secret meeting was recently held at Belvedere to consider the question of compelling all Europeans and Eurasians in India

Compulsory volunteering.

to enlist as volunteers. But men who are compelled to become volunteers cannot properly be called volunteers. Again, if the proposal is given effect to, will it not cause hardship to those who have spent the best part of their lives in the service of Government and have now become incapacitated for military work? Government can compel future candidates for the public service to accept volunteering as one of its conditions, but cannot lawfully make those already in its service to conform to its new proposal. It seems from this proposal of the Government that as English rule is becoming older in this country, Government is becoming more and more suspicious of the people. It thinks that, if any foreign power attack India, the people will rise in rebellion against it, and it is therefore so anxious to compel all Europeans and Eurasians to enlist as volunteers. It is rumoured that those who will enlist themselves as volunteers will be exempted from the operation of the income-tax, will get extra salaries and enjoy other privileges. Attempts are at the same time being made to satisfy Mahomedans by employing them largely in the public service. In the opinion of the writer, Government is wrong in suspecting the loyalty of the people. People are enjoying much happiness under British rule, and it will be madness on their part to expect greater advantages from any other rule. It will be good both for the people and the Government if the latter begins to trust the former and permits them to enlist as volunteers.

SANJIVANI,
Sept. 26th, 1891.

43. The *Sanjivani*, of the 26th September, says that Government has only given proof of its own generosity in pardoning the *Bangabási* when it became repentant for its wrongdoings. It is nobleness to forgive the wrong-doer.

The withdrawal of the *Bangabási* case.

The *Bangabási* is saved, and the unfounded fear of a new Press Act is also removed.

HITAVADI,
Sept. 26th, 1891.

44. The *Hitavadi*, of the 26th September, is glad that the *Bangabási* men having apologised, Government has withdrawn the prosecution against them. This act proves liberality and good statesmanship on the part of Government.

Government and the *Bangabási* case.

HITAVADI.

45. The same paper refers to the Lieutenant-Governor's Resolution on the Administration Reports for 1890-91 of the Bhagulpore, Rajshahye and Presidency Divisions, and remarks as follows:—

The Lieutenant-Governor's Resolution on the Bhagulpore, Rajshahye and Presidency Administration Reports for 1890-91.

The Lieutenant-Governor's detailed and searching criticism of the reports of the Commissioners proves His Honour's administrative ability and extent of research. His Honour has impartially criticised the acts of every one concerned: and no one, from the Divisional Commissioner to the ordinary chowkidar, has escaped his keen glance.

BANGAVASI,
Sept. 26th, 1891.

46. The *Bangavasi*, of the 26th September, says that Mr. Baines, Census Commissioner, and Dr. Watt, Reporter on Economic Products, are going to England, the former to

Indian work in England.

prepare his final report on the census returns, and the latter to finish his Dictionary of Economic Products. It is a nice arrangement that men should go to England to finish work done in this country. Would it not be better to do the whole of such work in England?

BANGAVASI.

47. The same paper cannot support the agitation against the income-tax, for that tax chiefly affects people who can afford to pay it. The writer is sorry that people should

The income-tax.

agitate against this tax, when there is no agitation against imposts which weigh heavily on people who live from hand to mouth. Might is right in this world.

BANGAVASI.

48. The same paper says that the *Bangavási* case was not finally decided at the last Sessions, as the jury did not return a unanimous verdict. The Chief Justice dismissed the jury and asked Mr. Pugh

The withdrawal of the *Bangavási* case.

what the intention of Government was regarding the future conduct of the case. Mr. Pugh said that he would inform the Court after consultation with the Advocate-General. The case was therefore postponed. In the meantime the accused in the case submitted a petition to the Lieutenant-Governor apologising to His Honour for what they had done. On receiving their petition,

the Lieutenant-Governor consulted the Government of India, and has instructed the Advocate-General to withdraw the case. This news was received by the *Bangavási* just as it was going to press for the present issue. The particulars of the Lieutenant-Governor's order and the Editor's remarks thereon have therefore been withheld for a future issue. A copy of the petition submitted by the accused to Government is given.

49. The *Dacca Prakash*, of the 27th September, is exceedingly glad to announce that Government will withdraw its case against the *Bangavási* newspaper. Prayer for forgiveness was made to Sir Charles Elliott on the part of the *Bangavási*, and Sir Charles, after consulting the Government of India, has permitted the Law Officers of Government to withdraw this case. We feel all the more obliged to Government for this.

DACCA PRAKASH
Sept. 27th, 1891.

The withdrawal of the *Bangavási* case.

50. A correspondent of the same paper says that the sub-registry offices in the interior of the district of Mymensingh are never properly inspected. The correspondent has learnt from a reliable source that the sub-registry office at Isvaraganj is utterly mismanaged. Nilratun Babu, the late Sub-Registrar of the Sudder office, was informed of the doings of the Sub-Registrar of Isvaraganj, and asked the complainants to prefer charges against him publicly. The authorities should consult the zemindars of Kalipur and other places on the subject, and then transfer the Sub-Registrar and appoint some one else in his place.

DACCA PRAKASH.

The withdrawal of the *Bangavási* case.

51. The *Samaj-o-Sahitya*, of the 27th September, is glad that Government has shown so much nobleness by withdrawing the *Bangavási* case.

SAMAJ-O-SAHITYA,
Sept. 27th, 1891.

The opium business of Government.

52. The *Gramvasi*, of the 28th September, refers to the opium trade of Government, and remarks as follows:—

GRAMVASI,
Sept. 28th, 1891.

English rule has conferred numerous blessings on the people of this country. For the present intellectual awakening among them, the people are indebted to the spread of English education in their midst. But notwithstanding this and many other good points in the English rule, people's love for that rule has latterly decreased a little, and the decrease is owing to selfishness and love of money on the part of the English Raj. Government does not see that with the spread of knowledge and education in the country the adoption by it of a disinterested policy has become necessary. There are, of course, many Englishmen who are greater well-wishers of Indians than even the Indians themselves. But it seems from the acts of certain officials of Government that they love money more than the welfare of India, or they would not be anxious to increase the revenue of Government by selling opium and spirituous liquor, thereby causing the moral, physical, and intellectual ruin of lakhs of people. Though the writer is fully in favour of English rule, still he cannot but condemn the opium business of Government.

The withdrawal of the *Bangavási* case.

53. The same paper has the following on the withdrawal of the *Bangavási* case:—

GRAMVASI.

We were the first to inform our readers that the *Bangavási* sent up a petition to the Lieutenant-Governor admitting its guilt. We have now learnt that Government has pardoned our contemporary. There can be no doubt that by so doing Government has given evidence of true liberality of heart and of its desire to please its subjects. As regards the offence committed by the *Bangavási*, it has been sufficiently expiated for by the expense, the trouble, and the anxiety to which it has been put. By asking pardon now it has shown real good sense.

54. The *Som Prakash*, of the 28th September, says:—We are exceedingly glad to hear that Government will withdraw its case against the *Bangavási* newspaper. We have always said that it was not reasonable on the part of Government to proceed further in this matter. We are therefore extremely glad to find that Government has resolved to do so.

SOM PRAKASH,
Sept. 28th, 1891.

The withdrawal of the *Bangavási* case.

Referring to the letter of the Government of India on the withdrawal of the case, the Editor says—

We are exceedingly glad to hear these words of His Excellency the Viceroy. It is doubtless a matter of great pleasure if Government is really moved by such

considerations. It is, however, to be regretted that His Honour the Lieutenant-Governor has many times in the course of his letter spoken rather unfavourably of the native newspapers. His Honour has also said that in the *Bangavasi* case probably seven of the jurors would have convicted the *Bangavasi*. We do not see how he can say this. When the verdict of each of the jurors was not made known in the Court, and the Chief Justice also did not wish to know it, how can it be said that so many of the jurors would have convicted the *Bangavasi*? Be that as it may, when the matter is at an end, we need not dwell on it much longer.

HINDI BANGAVASI
Sept. 28th, 1891.

55. The *Hindi Bangavasi*, of the 28th September, says that there has been a disturbance in Ranigunge owing to an order of the Magistrate for breaking down a Hindu temple. What is Sir Charles Elliott doing? Does his tour mean nothing more than an enjoyment of self?

BURDWAN SANJIVANI,
Sept. 29th, 1891.

56. The *Burdwan Sanjivani*, of the 29th September, has the following:—
The withdrawal of the *Bangavasi* case. "The *Bangavasi* admitted its guilt and prayed to the Sovereign for pardon. Sir Charles Elliott, Lieutenant Governor of Bengal, requested the Government of India to pardon the *Bangavasi*. The Government of India has let off the *Bangavasi*. By admitting its guilt before the Sovereign, and praying for the Sovereign's mercy, the *Bangavasi* has acted very reasonably. The Sovereign is like the father, and it is glory instead of degradation to pray to him for pardon. We give a hundred thousand thanks to the Lieutenant-Governor and to the Governor-General for their acting like kings by discharging the *Bangavasi*. We are really very glad that the *Bangavasi* has been discharged. The unfounded impression had taken possession of men's minds that immediately after the termination of the *Bangavasi* case, Government would make some hard rule in regard to the native papers. But that doubt in men's minds is now removed." An extract from the *Bangavasi's* petition, containing its admission of guilt, is next given.

III.—LEGISLATIVE.

SANJIVANI,
Sept. 26th, 1891.

57. The *Sanjivani*, of the 26th September, says that the new Chaukidari Bill is in many respects better than the Chaukidari Bill which was introduced in Sir Rivers Thompson's Council. The reason assigned for the framing of the new Bill is that under the existing law the chaukidars in many districts are not regularly paid, and that the punchayets in some districts do not perform their duties satisfactorily. This is due, no doubt, to low people being generally appointed as punchayets, and the evils complained of in regard to punchayets will certainly be removed by the appointment of a better class of people as punchayets, as has been provided in the new Bill.

The writer, however, considers the new Bill objectionable on certain points, and makes the following observations:—

- (1) The tehsildar proposed to be appointed under the new law for the collection of the chaukidari tax should be placed under the control of the punchayet. This will remove all fear on the score of the new officer.
- (2) The collection and acknowledgement of receipt of the tax by the tehsildar will enable that officer to exact blackmail from poor people in the mofussil. But if the tehsildar is under the control of the punchayet, he will feel himself under some amount of check.
- (3) The provision that the quarterly tax is to be paid in advance within the first seven days of the first month of the quarter will entail great hardship on the people. The period for payment should be made at least one month.
- (4) The new Bill proposes to pay the chaukidar through the Magistrate. But the Magistrate will probably make over the money to the police to pay the chaukidars, and in that case the chaukidar will have little hope of taking home his whole salary. Even now, when the chaukidar is paid through the punchayet,

the police exact money from him on several pretexts. It is hoped, therefore, that the present system of paying the chaukidar through the punchayet will be continued.

- (5) Section 43 of the new Bill makes it incumbent on the chaukidar to report to the thana every case of death. But he should be also made to report every case of birth. It will be then easy to get both the birth and the death returns of the mofussil.

58. The *Prakriti*, of the 26th September, says that bankers will be greatly benefited by the new amendment of the Evidence Act as regards bankers' books; but how is it that native merchants, who, too, are often required to produce their khatas in courts, have not been brought within the purview of the amendment?

PRAKRITI,
Sept. 26th, 1891.

IV.—NATIVE STATES.

59. The *Sahachar*, of the 23rd September, expresses a hope that Sir Charles Elliott will personally go through the papers relating to the case of the Raja of Keonjhur in Orissa. On the occurrence of the recent disturbances in that petty State, the Commissioner of Orissa deputed a subordinate officer to make an enquiry, and the result has been that the Raja has been compelled to leave his State, and dispossessed of the zemindaris in the Cuttack and Pooree districts, which are his private property. Of course, the Commissioner considers him an incapable and highhanded ruler.

SAHACHAR,
Sept. 23rd, 1891.

Lord Lansdowne's administration has become an era of *rajmarak*, or pestilence, among the native princes; witness Cashmere, Rewah, Porebundur, and Manipur. But Keonjhur is a petty State and not situated on the Indian frontier like Cashmere and Manipur. In Keonjhur at least there is fear of no political danger. Government can therefore act in this case unfettered by any political considerations, and in strict accordance with the requirements of justice. The present Raja was installed on his *guddee* in 1876, and successive Commissioners of the Orissa Division repeatedly spoke of him in high terms of praise. He was described as a Chief who had the good of his people always at heart, and under whose rule they were free from oppression and enjoyed all the advantages of education, hospitals, and good roads. But all this, it seems, was changed in a moment, and the Raja became quite an abandoned character. But the Raja himself denies the charge. The cause of the present difficulty in Keonjhur is not far to seek. It is, indeed, one which is in operation even in British India, and is nothing else but that great imperfection of British rule, namely, change of administrative policy with change of rulers. The policy of the Indian Government as regards annexation, adoption of heirs by native Chiefs, the income-tax, and many other questions changes with almost every change of Viceroy. The case is the same as regards Lieutenant-Governors, Divisional Commissioners, and Political Officers on the one hand, and the native Chiefs and native officials on the other who are placed under them. A native Chief who is praised by one Political Officer for his enlightened views and administrative ability is condemned as a bad and barbarous ruler by another, who finds fault with everything which his predecessor considered worthy of favourable notice. Similarly, a native Deputy Magistrate who has been highly spoken of by successive Magistrates, suddenly finds himself reported as an inefficient officer by a new and inexperienced Magistrate. It is therefore no wonder that the Raja of Keonjhur should have been pronounced a worthless and incompetent ruler after so many years. The fact is, the Rajas are at a loss to understand what will please or displease the *avatar* of an officer who is placed over him. As regards the Raja of Keonjhur, the editor asks the Lieutenant-Governor to personally enquire into the case and not direct his Secretaries to report on it. The people have unbounded confidence in His Honour, and believe that he will not knowingly do injustice. Sir John Edgar, too, is a true gentleman, whose generosity admits of no question. But the Secretaries to Government seem to have this failing, that they, as a rule, uphold the local officials. It was with the greatest difficulty that on a former occasion, and in reference to the same State, the late Chief Secretary, Mr. Peacock, could be persuaded to set aside the decision of the Divisional Commissioner.

The editor concludes by pointing out the desirability of extending a more liberal treatment to the native Princes of India than what they receive at present at the hands of Government. These Princes have been repeatedly acknowledged by eminent English politicians to be the pillars of the British Indian Empire, and Her Majesty herself, in her gracious Proclamation of 1858, has given them assurances of safety, protection, and honourable treatment. But the policy followed by Lord Dufferin, and specially by the present Viceroy, has produced fear and uneasiness in their minds. They are always troubled by the thought that Government may do anything any moment on the representation of the Political Officers. Of course, the people believe that the Government of India will deliberately do no wrong. But who is to place matters in their true light before Government? The Governor-General sees with the eyes of his Foreign Secretary. Tipperah would have been nowhere if Sir Steuart Bayley had sanctioned the proposals of the local officials in regard to that State, and Government would have been spared a vast amount of trouble if Mr. Quinton had not been allowed to have his *zid* in reference to Manipur. It therefore behoves Sir Charles Elliot to himself consider this Keonjhur case, and the Viceroy, if it should come up before him, to decide it after personal study and investigation, and not in accordance with the views of the Foreign Secretary and the Local Political Officers.

NAVAYUGA,
Sept. 24th, 1891.

60. The *Navayuga*, of the 24th September, says that the Hyderabad diamond case proves the correctness of its view that the rulers of the Native States are mere puppets in the hands of the Residents. The Nizam was willing to purchase the diamond, which is the subject of the dispute, but could not do so because the Resident was opposed to the purchase. This means that His Highness cannot purchase anything without the consent of the Resident. It is for this reason that the writer says that even the ryot in the hut within British territory is happier and enjoys more liberty than the richest rulers of the Native States.

BANGAVASI,
Sept. 26th, 1891.

61. The *Bangavasi*, of the 26th September, says that the Raja of Orissa. The Raja of Keonjhur in Orissa has been removed to Cuttack owing to a rising of some of his principal subjects. It was not known before that the Raja was deposed. But it is now reported that the Raja has submitted a petition to the Lieutenant-Governor of Bengal for his restoration. The Raja had a good name with Government, and it is hoped that the Lieutenant-Governor will personally enquire into the matter before passing final orders on the petition.

PRAKRITI,
Sept. 26th, 1891.

62. The *Prakriti*, of the 26th September, says that Maharaja Pratap Singh has been deposed and his brother and the Resident are ruling Cashmere, and Heaven alone knows how they are ruling. But news has been received that dacoity is rife at Srinagar, the capital of Cashmere; so much so that people cannot venture out after nightfall for fear of dacoits.

VI.—MISCELLANEOUS.

SAHAYOGI,
Sept. 18th, 1891.

63. The *Sahayogi*, of the 18th September, says that the object of the Lieutenant-Governor's last tour was the curtailment of the expenditure of the public offices in the mofussil. It is said that the Bengal Government is sadly in want of money.

BURDWAN SANJIVANI,
Sept. 22nd, 1891.

The Durga Puja. 64. The *Burdwan Sanjivani*, of the 22nd September, has the following :—

The month of Asvin is come again and all external nature is smiling as if in anticipation of the advent of the Mahámáyá (the goddess Durga). But how is it that, in the midst of this mirth and enjoyment, the Bengali alone is silent and morose, and shows on his face the gloom of despair? How is it that the joy and merry-making which used to fill his house at this time of the year, are not seen there now? Where is all that gone? Why this ominous appearance at this auspicious season of the year? The Bengalis are then thus addressed :—Brothers, why are you so sad and dejected? Why is it that your houses, roads, huts, bazars, all things that belong to you, look gloomy and shorn of beauty?

Do you not regard the Puja as a thing to be enjoyed? Will you not worship the Mother in order to save yourselves from the great danger with

which you are threatened? You are no doubt afraid of some great danger, and you are therefore going to seek the protection of your Mother, who gives protection to all in danger. It is for this reason that you are weeping and running about with sorrowful faces. Perhaps the matter stands thus with you, for why otherwise should we now see such strange sights? You are going to your beloved Mother and yet you are crying so much. This can be accounted for only on the supposition we have made. But who has placed you in danger? Who has terrified you so much? Has anybody beaten you or robbed you of your money that you are going to complain to your Mother? No; that probably is not the case, for you can bear to be beaten. You have been bound in iron chains for these hundreds of years and have been suffering all manner of oppression at the hands of foreigners and aliens in religion, and yet you have never cried so pitiously as you do now. Has anybody, then, robbed you of your money? No, that does not seem to be the case, for you are never backward in parting with your wealth. You have been, for a long time, giving your jewels and riches ungrudgingly to foreigners and you are still ready to do so. But you have lost everything now. What you earn by the sweat of your brow, you are giving to others in one shape or another. You are now without food and have nothing left except those strips of cloth round your loins. You are therefore no longer afraid of being robbed of your wealth. Has anybody then interfered with your dharma? You Bengalis value your dharma above your life, and any injury done to your dharma touches you to the quick. This being the case, perhaps somebody is attempting to rob you of your dharma, and you are therefore hurrying, trembling all over your body and with sorrowful faces, to seek the protection of your Mother. It is for this reason that you look so morose and joyless. But for what ill-luck has the dharma of the poor Bengalis—their one only possession—been attacked? We are insignificant men and we do not understand this hard problem; cannot penetrate this mystery. O, Mother, it is all your doing. O Siren, it is all your trick. Tell us, O Mother, for what fault are the people of Bengal going to lose their dharma? Lend, O Mother, your ears to the cries of your children, and save them from the danger which threatens them.

65. The *Sahachar*, of the 23rd September, says that the income-tax has been imposed on the people of this country for the benefit of the English trade in piece-goods, for Lord Ripon was obliged to repeal the cotton duties for the sake of Manchester. Lord Dufferin annexed Burma to the British Empire in order to find a market for Manchester goods, and the late Mr. Macaulay attempted to enter Tibet for the same purpose. With a view to prevent Bombay from driving Manchester out of the Chinese market, men like Mr. Holt-Hallett are showing so much kindness for the labourers in the Indian factories. It seems therefore that Manchester will not readily give up her Indian trade in piece-goods. The *Times* characterises Mr. Holt-Hallett's concern for the Indian labourers as pure hypocrisy, his object being to raise the price of the cloths manufactured in this country by raising the wages of the operatives in the Indian cloth mills. The Bombay mills have this great advantage that wages are low in this country. The plea of kindness and concern for the Indian labourers will not stand much longer. Though Manchester has not yet ceased to play the philanthropist, the *Times* has thrown Mr. Holt-Hallett overboard. Manchester will now throw off the mask. The Indian import duties were repealed in the name of free trade; but as that has not answered the purpose, Manchester will now ask for the imposition of a duty on the products of the Indian mills, and the demand is sure to receive the support of many people. What will be done then? Money is a dangerous thing.

India must continue to receive English goods in exchange for the raw products she sends to England. But she must be a loser if she has to import from England articles which she can herself make or manufacture. It is not India's interest to take English salt and piece-goods in exchange for her wheat, for India has from time immemorial manufactured her own salt and cloth. The single Province of Bengal can supply the whole world with salt. It now behoves the Indians to adopt measures for the manufacture of these two articles in their own country. But the fearful competition of English manufacturers will have to be reckoned with. These men possess great power and influence.

SAHACHAR
Sept. 23rd, 1891.

English rule has conferred many benefits upon this country and will confer many more in future. But English rule is based upon English trade, and the loss of English trade will mean the ruin of England. All this talk of religion and philanthropy will cease the moment the interests of Manchester are in any way threatened. The people of this country should always bear in mind that Manchester will talk of kindness only so long as her interests are not injured. The Indians need have no fear. They must import from England things like tin which India has not, but they must make their own cloth. There will be fearful competition and even adverse legislation. Even the Indian Government, which has the good of this country at heart, will probably be obliged to give effect to the wishes of the English ministry. Still the Indians should try. The country grows cotton and its labour is cheap. Nature and God are on the side of the Indians, and victory in the long run is sure to be theirs.

SAHACHAR,
Sept. 23rd, 1891.

66. The same paper says that the *Bangavasi* case has caused a difference of opinion among the English newspapers. The *Times* agreeing in the views of its Calcutta correspondent, who is a sworn enemy of the Indians, supports the Government and is sorry for the failure of the prosecution. The *Pall Mall Gazette* and other impartial newspapers disapprove of what Government has done. Even the *St. James's Gazette*, a paper hostile to the Indians, says that the *Bangavasi* attacked Government because it passed the Age of Consent Act.

SAHACHAR.

67. The same paper is glad to notice that the Governments of Bengal and Bombay have each made the liberal donation of Rs. 1,000 in aid of the publication undertaken by Kaviraj Abinash Chandra Kaviratna of *Charak* and *Susruta*, two very old Sanskrit works on Hindu medicine. Other Administrations have also promised similar help. It is to be hoped that the native community will follow the noble example of Government in this matter.

Government patronising
Sanskrit publication.

NAVAYUGA,
Sept. 24th, 1891.

68. The *Navayuga*, of the 24th September, says that some form of affliction or other, such as famine, flood, &c., there always is in India. But to alleviate the sufferings of the people in their affliction, the rulers of India, such as Lieutenant-Governors, Commissioners of Divisions, Collectors, &c., have never been known to spend anything from their own pockets. The other day the Lieutenant-Governor gave two annas to a beggar at Burisal. That, no doubt, was charity, but it was not charity worthy of the ruler of Bengal, Behar, and Orissa. The Mussulman Nawabs were much more charitable.

The Lieutenant-Governor's
charity.

NAVAYUGA.

69. The same paper says that there are in this country certain newspapers written by Anglo-Indians which are full of low thought and language. If a Press Act is at all passed its provisions should be enforced first of all against these papers, and it is they who should be first punished for using obscene and ungentlemanly language. The *Englishman* and the *Civil and Military Gazette* are the most important among these low and shameless papers. Recently some new vernacular papers have been published in Calcutta, and the writer, though a native, has not yet been able to understand their minds. But the *Civil and Military Gazette*, which is published at Lahore, says that the object of these papers is to abuse Government. The best way by which the native press could retaliate on these low Anglo-Indian papers is to cut off all connection with them.

The Anglo-Indian press.

NAVAYUGA.

Emigration of coolies from
India.

70. The same paper gives a list showing the number of coolies shipped for different places during the last year, and remarks as follows:—

Emigration of this kind was unknown during the Mahomedan rule. The Mahomedans ruled in India for 800 years, but during that period no one was compelled to leave his country for the sake of livelihood. There is hardly a people in the world who love their country more than the natives of India. The Indians are most unwilling to leave their homes and friends and relatives, but poverty compels them to do so now. The sort of scarcity of food now prevailing in the country should be clear from this.

SAMAY,
Sept. 25th, 1891.

71. The *Samay*, of the 25th September, refers to the high rate of child mortality in Bengal, and says that, speaking generally, it is owing to children being the products of early marriage, the want of good midwives, ignorance of the art of

Child mortality in Bengal.

nursing children on the part of mothers, and a variety of superstitions. Excepting the most uncivilised countries, child mortality is nowhere so great as in Bengal.

72. The same paper has the following in the course of an article headed "Cannot the Bengalis fight?" :—
Bengalis as a warlike people.

SAMAYA,
Sept. 25th 1891.

Bengal is now at the feet of foreigners, bound in chains of slavery and stung by the poisonous fangs of sin. Her sons have lost their spirit, courage, liberty and greatness, and are becoming more and more timid everyday. By passing the Arms Act and refusing to enlist Bengalis in the volunteer corps, Government has done great mischief. Rulers of timid subjects enjoy sound sleep at night; and Englishmen do not therefore like that their subjects should be turbulent and able to fight with them. And it is for this reason that they are anxious to make their subjects weak and timid and to keep them out of the army. The English nation is called the British lion; but Englishmen are unworthy of that title. The lion rules over such powerful beasts as the tiger, the bear; and the British Raj which is anxious to convert its Indian subjects into so many sheep, ought to be called the shepherd. The epithet lion, given to the English rulers of India, is, at any rate, a misnomer; for they take a delight in keeping their subjects in the condition of birds confined in a cage, and do their best to encompass the ruin of the able and powerful men who may arise among them. Englishmen heartily wish that Indians should be weak and incompetent and worthless. This is clear from what Sir John Gorst said in the Manipore affair, namely, that the British Government could have slept in peace if Tikendrajit had been a timid and worthless man. The writer then goes on to show that Bengalis have not always been so weak and timid as they are now. Readers of history know that the Bengali King Devapal was a most powerful sovereign of his day. None of the Indian kings of his day could resist his forces. His empire was as large as that of the celebrated king Asoka. The conquest of Ceylon by Vijaya Singh of Bengal is also a proof of Bengali prowess and heroism. The defeat of Mussulman armies by the King of Tipperah is another evidence. The history of the deeds of heroism done by the 12 Bhaumiks, who were zemindars only in name and were in reality ruling chiefs, also proves the same thing. The deeds done by men like Chand Roy, Kedar Roy, Sitaram Roy and other men are well-known in East Bengal. Reference is then made to the military architecture of the Rajahs of Vishnupur, and the following remarks are made :—Even so late as 300 years ago, Bengali merchantmen used to visit distant places across the sea and Bengali war ships used to resist the progress of the enemy on the sea. All this shows that Bengalis have not all along been so timid as they now are.

73. The same paper is of opinion that it is right that the Buddhist temple at Bhuddha Gaya should remain under Buddhist management.

SAMAY.

74. The *Education Gazette*, of the 25th September, says that many Indians who have received English education now use machine-made sugar because it looks finer than the country-made article. But Brahman pandits and old people in the mofussil do not like even to touch machine-made sugar. Their knowledge of the process by which machine sugar is refined has led many Hindus to give up its use. And it is no longer used in pujas and in the social feasts of Brahmans. But it is still being indirectly used in large quantities. It is very desirable that Indians should give up its use simply to protect the native industry.

EDUCATION GAZETTE,
Sept. 25th, 1891.

Indian sugar.

75. The *Bangavasi*, of the 26th September, has the following :—
There is a cry everywhere that machines should be erected in this country. It is said that the machines of Manchester are working our ruin and the country cannot be saved unless machines are erected here, as if machines will, by magic, raise the country from its present degraded condition. But there could not be a more erroneous belief than this.

BANGAVASI,
Sept. 26th, 1891.

Indian art and manufacture.

Machines in this country must mean British made machines, for no machine worth the name has yet been manufactured here. But will English-made machines suit our indigenous manufactures? All that we can say on this point is that it is impossible to make machines in England which will turn out

manufactures not inferior in quality to the products of Indian art—products which it is beyond the power of Europe to imitate. The wood, ivory, metal and cloth industries of this country are as yet quite of the nature of a riddle to Europe. This excellence of the Indian art is due to ages of practice from father to son and from generation to generation. Europe does not possess such training and experience, and has not therefore been yet able to make machines able to turn out things like the products of Indian art. The only way, therefore, of regenerating Indian art is to encourage Indian artisans to turn out articles of even better quality than before and at a cheaper cost. And if machines are found absolutely necessary for this purpose, they should be made here and not borrowed from England. English-made machines will no doubt enable India to compete successfully with England and will prevent the outflow of India's money. They will enable the people of this country to turn out such things as coarse cloth, chintz and paper, which are now imported from England in enormous quantities. But there can be no doubt that such machines will work the ruin of the Indian artisans. And then it will not do to import only British machines into this country, but with them must be imported the practical energy and inventive genius of the English people. For, if we do not import these latter, we will not be able to compete with England. Paper-mills have been, for instance, established in Bally, Ranigunge, Titaghur, and Lucknow, but the articles they turn out cannot hold their own against foreign paper. Austria, for instance, although she has to bring her manufactures all the way to India, sells paper manufactured in her mills at a cheaper price than paper turned out by the mills in this country. The paper-mills are the same in India as in Europe, but why this difference in the cost of production of the paper they turn out? The reason why Indian paper is more costly than paper manufactured in Europe is that India possesses neither the climate nor the mechanical skill and ingenuity of Europe. In Europe, paper is manufactured from wood-dust, but the climate of India is not suited to the manufacture of paper from that material, nor does India possess the other materials required for this manufacture. These are the only reasons why machines made in Europe are not so effective when worked in India. Take again, for instance, the manufacture of cotton thread and cotton fabrics. There are already no less than eight cotton mills in the suburbs of Calcutta. But these mills cannot turn out finer thread than No. 20, while the Bombay mills, with all their refinement, can turn out thread of No. 40, but no finer article. The thing is that machines which, in the climate of England, can produce thread of the finest quality, cannot, in the hot climate of India, produce anything better than the coarsest article, and that Indian cotton is not suited to the manufacture of fine thread whilst England manufactures thread from the American stuff. The manufacturing ingenuity of England is required to make the necessary improvements in English-made machines in this country in order to make them turn out better articles in the climate of this country. But no Indian has yet displayed that ingenuity. The proposed cotton mill in Rungpore now stands face to face with this difficulty, the difficulty, namely, of making their machines turn out thread and texture of the finest quality. This is the evil of relying entirely on others, for the removal of any difficulty in the execution of a scheme becomes impossible where absolute reliance is placed on others. Stupid boys get their lessons by heart without taking the trouble of understanding them, and are therefore completely puzzled when a round-about question is put to them from the lessons which they think they have prepared. Indian manufacturers need not, however, feel discouraged. The only thing required for the manufacture of finer thread is cotton of a better quality and greater refinement of the machinery used. It cannot be doubted that India can be made to produce cotton of the finest quality, for she must have done so formerly, or Dacca could not have produced her famous muslins. It will be also necessary to effect improvements in British-made machinery in order to suit it to the requirements of this country. And the improvements should be made on the principle on which Indian weavers used to produce fine thread in former times.

Reliance on England for machinery will be attended with the further evil that fresh machinery will have to be imported every time she effects an improvement in her machinery, or India will be beaten in the competition.

The last but not the least evil of using machines is that, adopted as a means of economizing labour, they bring indescribable misery in their train, as has been the case in all the countries of Europe. Men find that with the establishment of machinery, their bread is jeopardized, and they are driven to adopt the meanest and most questionable callings in order to earn their livelihood.

But machines must be introduced into this country for the production of coarse articles for every-day use. It would have been quite a different question if India had no connection with England. But, as it is, it is not in the power of man to prevent the introduction of machinery into the country, and the consequent social revolution.

76. The same paper says that from one or two stray instances of ill-treatment of cattle and other animals by low people, perhaps from mercenary motives, the *Pioneer* has come to the conclusion that the whole Hindu community treat animals most cruelly. But what would the *Pioneer* say if, from the conduct of the drunken brute-like soldiers at the public houses, the Indians should represent them as types of the English character? It is not wise to jump to any conclusion regarding the character of an ancient people in the manner the *Pioneer* has done.

BANGAVASI,
Sept. 28th, 1891.

77. The following is from an article in the same paper:—Hindu! Why this degradation of yours to-day? Why this error of judgement? You are a lion's cub, why then do you look like a jackal? You are a descendant of the Arya Rishis who knew Brahma, why then have you contracted those pernicious habits and customs steeped in mlechchha impurity? Your ancestors were perfect embodiments of purity; why are you to-day devoted to the practice of *karma* which is unholy, undisciplined, and steeped in ignorance? Your ancestors are known as matchless doers of deeds of self restraint and devotion which the gods alone can perform; why are you to-day sunk in insatiable sensuality? You are the full moon which should shine in the autumn sky; why are you to-day wallowing on the ground? You are the full blown lotus which should beautify a transparent sheet of water; why do you thus lie mangled and mutilated? The proudest jewel on the head, as you are, why are you being trampled under foot? Possessed of beauty superior even to the beauty of the gods, why do you appear with your body covered with foul-smelling ulcers of leprosy? Truly, why is this deep degradation of yours to-day?

BANGAVASI.

Do you think even for a moment why all this degradation has come upon you? Hindu! All this misery and degradation has been yours, because you have gone astray, swerved from the right path. That your judgment is perverted is only because you are enveloped in the dense fog of a bad education. That you feel disposed to do evil deeds is only because you have left the path laid down by the Rishis. That you are consumed by strong sensual desires is only because you do not conform to the education and to the discipline, to the practices and to the observances prescribed by your ancestors in accordance with the *Sastras*. Do but once compare your condition with that of your ancestors. Your ancestors lived contentedly on rice and vegetables and enjoyed long life, stalking over this stage of the world like so many mighty mountain elephants. You drink wine and eat the flesh of various animals to your heart's content, and yet you are weak and diseased and short-lived. Your ancestors performed *karma* for the sake of *dharma*, you perform *karma* with an object in view and desiring happiness. You have no inclination for *dharma*, and you therefore do not cease to desire. As regards *karma* which is done for the sake of *dharma*, self-restraint should be the guiding principle, according to the *Sastras*. Your ancestors indulged in sexual intercourse only for the sake of *dharma* and had, therefore, to observe particular days and hours as periods of self-restraint. You do not obey the *Sastras*, and you gratify your sexual instinct at the impulse of passion. In everything that your ancestors did the grand object was to practice self-restraint. You, on the contrary, have nothing to do with self-restraint and are sunk in luxury and sensuality. Want of self-restraint has deprived you of your manliness. You should therefore carefully study the *Sastras*, and lay to heart the great lesson of self-restraint which is everywhere inculcated therein.

HITAVADI,
Sept. 26th, 1891.

78. The *Hitavadi*, of the 26th September, says that on the occasion of the *Durga Puja*, Hindus' rest for a few days after a year's hard work. But they will be henceforward prevented

from enjoying that rest. The Public Debt Office, the Savings Bank, the Government Account Department at the Bank of Bengal, the Custom House, and other public offices will remain open on the 8th, 9th, 14th, 15th, 16th, and 19th October. And certain offices will remain open from 11 to 12 even on the actual puja days, and the two Sundays within the *Durga Puja* holidays will, therefore, be the only days for rest for the employes in such offices.

DACCA PRAKASH,
Sept. 27th, 1891.

79. The *Dacca Prakash*, of the 27th September, says that jute cultivation is spreading rapidly in Bengal. Love of money induces ryots to sow jute on valuable

land, which is thereby rendered unfit for the production of paddy, sugarcane, teel and other crops. The large profits which they make by cultivating jute are making them lazy, luxurious, and fond of litigation. A table showing the number of bighas under jute cultivation in the different districts of Bengal in the three years 1295, 1297 and 1298 B. E., respectively, is next given, and the writer remarks that during the three years in question more than 17 lakhs of bighas have been added to jute cultivation. But it is gratifying to notice that there has been recently some falling off in this respect. In the district of Dacca, for instance, 1,20,000 bighas are under jute cultivation. But this area, large as it is, is only two-fifths of the area which was under the same cultivation three years ago. The Dacca people are the first to take to a new thing, but they are also the first to abandon it if it proves mischievous. This paper has done something towards inducing the Dacca people to abandon the cultivation of jute. The want of a railway between Dacca and Goalundo is one cause of the decline of jute cultivation in the district of Dacca. Many people who produced jute in previous years found no market for it, and they have therefore ceased cultivating it. The unscrupulous conduct of European jute merchants in the purchase of jute has also induced the ryots in the Dacca district to have nothing to do with its cultivation. The jute industry is now in full swing in Northern Bengal, in the districts of Rungpore and Mymensingh, the people whereof have not yet realized the mischief which is done by it. Its cultivation has declined in Darjeeling. Jute has done much mischief to the country; it has decreased the fertility of the land on which it is grown, and it has encroached on land where food grains used to be cultivated. It is probably the cause of malaria. Steps should therefore be taken to decrease its cultivation.

HINDI BANGAVASI,
Sept. 28th, 1891.

80. The *Hindi Bangavasi*, of the 28th September, says that India will have to contribute ten thousand rupees towards the cost of construction of a museum in London

and thirteen thousand rupees annually for its maintenance. But England shows an empty purse to India whenever any such project is started in this country.

DAINIK-O-SAMACHAR
CHANDRIKA
Sept. 28th, 1891.

81. The *Dainik-o-Samachar Chandrika*, of the 28th September, refers to the *Pioneer* newspaper's article condemning frontier expenditure and the alleged indifference of Government in the matter of spending money for sanitary improvement, and says that even such a paper as the *Pioneer* is holding Government responsible for the devastating epidemics which are breaking out in the different parts of India, and for the prevalence of malaria in Bengal. But when the *Pioneer* and other Anglo-Indian papers say this, they are not blamed. Why, then, are native papers blamed if they say the same thing. Surely, what is sport and amusement in the case of the gods is sin in the case of men.

URIYA PAPERS.

82. The native papers of Orissa are full of accounts of proceedings of meetings held in different parts of Orissa in honour of the late Iswar Chandra Vidyasagar and

Rajendra Lal Mitra, to commemorate whose memory sub-committees are being formed to collect money.

83. The Director of Public Instruction having resolved to hold the Departmental examinations before the Pooja holidays from the year 1892, the *Samvadvaika*, of the 10th September, points out that it is not advisable to hold examinations in the rainy weather when children generally fall ill.

SAMVAD VAHIKA,
Sept. 10th, 1891.

84. In giving a graphic description of the injuries done to property by, and of the sufferings of the poor people from, recent heavy showers of rain in the Cuttack town, the *Utkal Dipika*, of the 19th September, fixes the responsibility partly on the local municipality, as it did not put the drains in good working condition, and partly on the Public Works Department, as it did not open both the sluices of the bridge on the main drain, popularly known as *Bajrakupata*, in time. The writer estimates that nearly one thousand houses belonging for the most part to the poor class of people fell down, and that the figures submitted by the local police were incorrect. The fall was due to a large volume of water standing on the floors and around the walls of houses, and to strong currents of water being formed on the streets, which were, at certain places, several feet under water.

UTKALDIPIKA,
Sept. 19th, 1891.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 3rd October 1891.

HITAVADI,
Sept. 26th, 1891.

78. The *Hitavadi*, of the 26th September, says that on the occasion of the *Durga Puja*, Hindus' rest for a few days after a year's hard work. But they will be henceforward prevented from enjoying that rest. The Public Debt Office, the Savings Bank, the Government Account Department at the Bank of Bengal, the Custom House, and other public offices will remain open on the 8th, 9th, 14th, 15th, 16th, and 19th October. And certain offices will remain open from 11 to 12 even on the actual puja days, and the two Sundays within the *Durga Puja* holidays will, therefore, be the only days for rest for the employés in such offices.

DACCA PRAKASH,
Sept. 27th, 1891.

79. The *Dacca Prakash*, of the 27th September, says that jute cultivation is spreading rapidly in Bengal. Love of money induces ryots to sow jute on valuable land, which is thereby rendered unfit for the production of paddy, sugarcane, teel and other crops. The large profits which they make by cultivating jute are making them lazy, luxurious, and fond of litigation. A table showing the number of bighas under jute cultivation in the different districts of Bengal in the three years 1295, 1297 and 1298 B. E., respectively, is next given, and the writer remarks that during the three years in question more than 17 lakhs of bighas have been added to jute cultivation. But it is gratifying to notice that there has been recently some falling off in this respect. In the district of Dacca, for instance, 1,20,000 bighas are under jute cultivation. But this area, large as it is, is only two-fifths of the area which was under the same cultivation three years ago. The Dacca people are the first to take to a new thing, but they are also the first to abandon it if it proves mischievous. This paper has done something towards inducing the Dacca people to abandon the cultivation of jute. The want of a railway between Dacca and Goalundo is one cause of the decline of jute cultivation in the district of Dacca. Many people who produced jute in previous years found no market for it, and they have therefore ceased cultivating it. The unscrupulous conduct of European jute merchants in the purchase of jute has also induced the ryots in the Dacca district to have nothing to do with its cultivation. The jute industry is now in full swing in Northern Bengal, in the districts of Rungpore and Mymensingh, the people whereof have not yet realized the mischief which is done by it. Its cultivation has declined in Darjeeling. Jute has done much mischief to the country; it has decreased the fertility of the land on which it is grown, and it has encroached on land where food grains used to be cultivated. It is probably the cause of malaria. Steps should therefore be taken to decrease its cultivation.

HINDI BANGAVASI,
Sept. 28th, 1891.

80. The *Hindi Bangavasi*, of the 28th September, says that India will have to contribute ten thousand rupees towards the cost of construction of a museum in London and thirteen thousand rupees annually for its maintenance. But England shows an empty purse to India whenever any such project is started in this country.

DAINIK-O-SAMACHAR
CHANDRIKA
Sept. 28th, 1891.

81. The *Dainik-o-Samachar Chandrika*, of the 28th September, refers to the *Pioneer* newspaper's article condemning frontier expenditure and the alleged indifference of Government in the matter of spending money for sanitary improvement, and says that even such a paper as the *Pioneer* is holding Government responsible for the devastating epidemics which are breaking out in the different parts of India, and for the prevalence of malaria in Bengal. But when the *Pioneer* and other Anglo-Indian papers say this, they are not blamed. Why, then, are native papers blamed if they say the same thing. Surely, what is sport and amusement in the case of the gods is sin in the case of men.

URIYA PAPERS.

82. The native papers of Orissa are full of accounts of proceedings of meetings held in different parts of Orissa in honour of the late Iswar Chandra Vidyasagar and Rajendra Lal Mitra, to commemorate whose memory sub-committees are being formed to collect money.

83. The Director of Public Instruction having resolved to hold the Departmental examinations before the Pooja holidays from the year 1892, the *Samvadvaahika*, of the 10th September, points out that it is not advisable to hold examinations in the rainy weather when children generally fall ill.

SAMVAD VAHIKA,
Sept. 10th, 1891.

84. In giving a graphic description of the injuries done to property by, and of the sufferings of the poor people from, recent heavy showers of rain in the Cuttack town, the *Utkal Dipika*, of the 19th September, fixes the responsibility partly on the local municipality, as it did not put the drains in good working condition, and partly on the Public Works Department, as it did not open both the sluices of the bridge on the main drain, popularly known as *Bajrakupata*, in time. The writer estimates that nearly one thousand houses belonging for the most part to the poor class of people fell down, and that the figures submitted by the local police were incorrect. The fall was due to a large volume of water standing on the floors and around the walls of houses, and to strong currents of water being formed on the streets, which were, at certain places, several feet under water.

UTKALDIPIKA,
Sept. 19th, 1891.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 3rd October 1891.



(a)

(b)

(c)

(d)

(e)

(f)